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Horkew-Mosir

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Horkew-Mosir, also known by the Tuyotukians as **Ōkami Shotō** (Tuyotukian: 狼諸島, *Wolf Archipelago*) and by the rest of the world as the **Okami Islands**, are an archipelago located in the northern part of the eastern coast of the Old Continent in the Sea of Winds. They are natively inhabited by the human people known to foreigners as the Okamese, or Siknu-Sani (literally, *the living descendants*) among themselves.

Contents

1. Etymology
2. History
   2.1. Pre-human Times
      2.1.1. The Arrival of the Korpokkur
      2.1.2. The Arrival of the Mintuci
   2.2. The Arrival of Humans (230s B.R.)
   2.3. Contact with the Korpokkur (2nd Century A.R.)
   2.4. Raids on the Eastern Coast (2nd–6th Centuries A.R.)

Horkew-Mosir

General information

Variation(s)	Ōkami Shotō Horkew-Mosir
Status	Sinarchy (at a archipelago level) Simbiotic Autocracy (island level)
Ruler	Different agents of opinion

Societal information

Official Language	Itak

2.5. The Encounter with the Mintuci (6th Century A.R.)
2.6. The Reconstruction (6th–9th Centuries A.R.)
2.7. The Okamese Empire (9th–10th Centuries A.R.)
2.8. Time as a vassal state of the Tuyotuki Islands (10th-13th centuries A.R.)
2.9. Rumors of Discovery (13th Century A.R.)
2.10. Possible First Contact with the West (1370s A.R.)
3. Climate
4. Fauna and Flora
5. Geography
5.1. Number of Islands
5.2. List of Islands
5.2.1. Magical Orography
5.2.2. Ocean
6. Borders
7. Range
8. Status in the Eastern Coast
9. Status in the Western Coast
10. Status in the Far South
11. Government
11.1. Administrative Divisions
12. Culture
12.1. Age of Majority
12.2. Architecture
12.3. Art
12.4. Alchemy
12.5. Calendar
12.6. Clothing
12.7. Contraceptive Methods
12.8. Currency
12.9. Customs
12.10. Daily Life
12.11. Discrimination
12.12. Domestic Animals
12.13. Education

Demonym	Okamese (by foreigners) Siknu-Ani (as they call themselves)
Religion	Okamese Religion

12.13.1. Transport Animals
12.14. Funerary Customs
12.15. Language
12.16. Magic
12.16.1. Communions
12.17. Marriage
12.18. Medicine
12.19. Mentality
12.20. Religion
12.21. Society
12.21.1. Social Structure
12.21.2. Social Engine
12.22. Weapons and Armor
12.23. Weapon Laws
12.24. Women's Rights and Sexual Minorities
12.24.1. Gender Roles
13. Demographics
13.1. Mixed Individuals
13.2. People
13.3. Genetic Curiosities
13.3.1. Differences Between Psionics, Sources, Mages, Anomalies, and Others
13.4. Population Distribution
14. Economy
14.1. Exports
14.2. Imports
15. Examples of Okamese Names
16. International Relations
17. National Emblems
18. Non-humans
18.1. Social Role
18.2. Witchers
18.2.1. Yam-Kur
18.2.1.1. Method of Spellcasting
18.3. Other Non-humans
18.3.1. Aen Ghele?
19. Monsters
20. Notable Locations

20.1. Caves
20.2. Cities
20.3. Geographical Accidents
20.4. Lakes
20.5. Valleys
20.6. Villages
21. Notable People
21.1. Merchants
21.2. Princesses
22. Notes
23. See also
24. Image Credits
25. Trivia

Etymology

Both the native name, meaning *Land of the Wolf*, and the Tuyotukian name, *Wolf Archipelago*, derive from the fact that the islands are inhabited by large populations of wolves and other creatures that, while not necessarily related to them, bear a strong resemblance to the canids.

It should be noted, however, that the Tuyotukian name ultimately stems from a misunderstanding.

When the Tuyotukians—the people who established the deepest historical contact with the archipelago—first arrived, they heard the native verb onkami (オンカミ), meaning *to worship* or *to pray*. Mistaking it for ōkami (狼), the Tuyotukian word for *wolf*, they named the islands accordingly.

Ironically, the misunderstanding proved to be partly accurate, as the explorers soon discovered that the archipelago was indeed home to an extraordinary abundance of wolves and wolf-like creatures.

History

Pre-human Times

The Arrival of the Korpokkur

Before the Okamese arrived, the Okami Islands were inhabited by the korpokkurs, diminutive and resourceful, dwarf-like humanoids (it is unclear if they were dwarfs or not). They had been displaced from the Tuyotuki Islands by other prehuman colonizers when the korpokkur attempted to colonize the archipelago. Finding refuge in the harsh but mineral resource-rich Okami Islands, the korpokkurs adapted to the challenging environment, developing unique hunting, mining, and fishing techniques. They built the first inland settlements, and their society was egalitarian, emphasizing community and cooperation.

The Arrival of the Mintuci

The mintuci arrived in the Okami Islands sometime after the korpokkur, but before the arrival of humans.

In their case, they had been left behind on the islands by their own people as a form of punishment, originally intended to last only for a certain period of time. However, as the ages passed, that punishment was eventually forgotten. Their compatriots either simply forgot about them, or something happened to them that prevented them from ever returning to retrieve those who had been left behind.

Consequently, the stranded mintuci were forced to turn what had originally been their place of punishment into their permanent home. Their exact place of origin remains unknown, although most evidence points toward what is now Shinrefúg.

The Arrival of Humans (230s B.R.)

Humans arrived in the Okami Islands, as did countless other beings, during the First Conjunction of the Spheres, simply appearing throughout the region as the phenomenon unfolded.

As was the case across much of the world, they arrived in small numbers and found themselves at the mercy not only of an unfamiliar reality, but also of the local predators and the newly arrived creatures with which they now shared the world: *monsters*.

This forced the earliest human communities to adopt a nomadic tribal lifestyle, modeling many aspects of their survival after the wolf. It is from this period that the wolf came to be regarded as a sacred animal within Okamese culture.

Approximately two centuries later, these early peoples not only discovered

magic, but also developed the occupation of the Yam-Kur. Their comparatively simple magical practices reflect the antiquity of their origin in relation to more sophisticated magical occupations present elsewhere in the world.

The emergence of the Yam-Kur dramatically reduced the threat posed by monsters, making permanent settlement possible and laying the foundations for Okamese civilization. It was during this period, following the establishment of the first settled communities, that navigation first developed along the rivers of Horkew-Sir, the principal island. River travel gradually expanded into coastal and open-sea navigation, allowing communication between the islands.

Faced with the constant danger posed by monsters, the island communities increasingly chose voluntary political and cultural integration, eventually giving rise to the foundations of a unified Okamese society. It was also during this formative era that the people came to call themselves *Siknu-Sani*—the Living Descendants—in reference to their status as the descendants of those humans who had first arrived in the archipelago during the Conjunction.

Contact with the Korpokkur (2nd Century A.R.)

During the 2nd century After the Resurrection, humans on several of the Okami Islands came into contact with the archipelago's earliest inhabitants, the Korpokkur. The Okamese eventually subjugated them, regarding their actions at the time as a necessary measure in the pursuit of maximum collective survival.

However, the clash between the two peoples produced a process of cultural osmosis. As generations passed, the boundaries between conqueror and conquered gradually became increasingly blurred. As a result, several values characteristic of Korpokkur society—such as egalitarianism and an emphasis on community and cooperation—were progressively incorporated into Okamese society and its economic system.

Raids on the Eastern Coast (2nd–6th Centuries A.R.)

During this period, the Okamese reached the eastern coast of the Old Continent after expanding their maritime activities beyond inter-island navigation.

Upon discovering the wealth of the continental lands compared to their own harsher homeland, they began raiding the eastern coast with a ferocity comparable to—and, at times, even surpassing—that of the Skelligers on the opposite side of the landmass.

Okamese raiders operated across an enormous stretch of coastline, from Kwanland in the north, through Asatta, and as far south as Hăwīlat in the Far Eastern South.

This way of life endured for centuries, sustained by their relentless ferocity and seemingly chaotic tactics, which proved so difficult to predict that even some of the finest continental armies struggled to respond effectively.

By the mid-5th century, however, technological developments throughout the eastern coast began to shift the balance. Okamese victories became increasingly Pyrrhic, with many engagements coming dangerously close to outright defeat.

Mounting casualties gradually made large-scale raiding unsustainable. Faced with the increasing loss of life and recognizing the considerably lower risks involved, the Okamese progressively began abandoning raiding in favor of trade, initiating the transformation that would eventually turn them into one of the great merchant peoples of the eastern coast.

Okamese raiding group during a storm

The Encounter with the Mintuci (6th Century A.R.)

It was during the 6th century After the Resurrection, following an extensive mapping of the archipelago—particularly its southern islands—that the Okamese humans finally encountered the mintuci.

The mintuci had arrived in the islands shortly after the korpokkur, but had remained hidden ever since the First Conjunction of the Spheres, when humans and monsters first appeared throughout the region. They had not, however, spent those centuries merely hiding. Instead, the mintuci had been preparing.

More specifically, they had spent generations preparing for what would later become known as the Taking, a civil war fought between the mintuci on one side and the humans and korpokkur on the other for control of the archipelago. The mintuci chose that particular moment to strike because centuries of Okamese raiding had severely depleted the islands' human population, leaving their rivals considerably weakened.

The strategy succeeded. The mintuci won the war, subjugating both the humans and the korpokkur and seizing control of the Okami Islands. What they failed to

anticipate was another process of cultural osmosis.

Humans and korpokkur proved more effective in certain areas of society, while their populations—particularly that of the humans—also reproduced considerably faster than the mintuci. Over the following decades, these factors gradually shifted the balance of power once again. No second war was necessary.

Through demographic growth, cultural influence, and their usefulness within the emerging social order, humans eventually regained political dominance over the archipelago. Rather than risk repeating the cycle of conquest and rebellion, however, the peoples of the islands reorganized their political system.

At the archipelago-wide level, this resulted in the establishment of the synarchy, allowing multiple influential agents of opinion to participate in decisions affecting the Okami Islands as a whole.

At the local level, humans drew inspiration from the very process through which they had regained power. Political authority came to be understood as something that could legitimately be seized by any sufficiently influential agent of opinion capable of mobilizing the population. Once in power, such an individual could govern according to their own principles, provided that their rule continued to benefit the different groups upon which their authority depended. Thus emerged the characteristic Okamese system of symbiotic autocracy.

The Reconstruction (6th–9th Centuries A.R.)

The period spanning the 6th to the 9th centuries After the Resurrection would become known in Okamese history by a term approximately translated as the Reconstruction. As its name suggests, it was fundamentally a period of rebuilding—although not primarily in a physical sense. Rather, the Okamese sought to rebuild their reputation after centuries of being known throughout the eastern coast as fierce raiders.

This was achieved primarily through a strategy of soft power, with the Okamese offering particularly competitive prices and favorable trading conditions in order to gradually establish themselves as desirable commercial partners. Over the following centuries, this approach helped replace their former image as raiders with that of an increasingly important merchant people.

Aokamese emerchant

At some point during the Reconstruction, the Okamese also made contact with the Tuyotuki Islands. In hindsight, this would prove to be one of the greatest mistakes in Okamese history, due to the events that would unfold during the 10th century After the Resurrection.

from the southern islands

The Okamese Empire (9th–10th Centuries A.R.)

By this period, the Okami Islands had become the first synarchic empire in recorded history.

This process began when the Okamese started extensively exploring the Chain. Their initial intention was commercial, but repeated attempts to establish trade with the local populations ended with Okamese merchants and expeditions being massacred by the inhabitants.

Despite these attacks, the Okamese continued attempting to establish a presence in the region. The Chain's exceptional geographical position eventually made control of the territory increasingly desirable, as it offered the Okamese a significantly faster route toward the eastern coast and, consequently, promised greater prosperity for the archipelago.

This ultimately resulted in the War of the Flags, named after the extraordinary number of times banners were raised, removed, replaced, and raised again throughout the conflict as settlements and territories repeatedly changed hands.

The war lasted approximately six months, with the strength of the Okamese fleet proving decisive. The Okami Islands ultimately emerged victorious and incorporated the northern portion of the Chain, extending almost as far as its central part. The conquered territories were administered through a mixture of arrangements roughly comparable to provinces and vassal states, marking the emergence of the Okamese Empire.

Its existence, however, would prove relatively short-lived. Okamese expansion eventually brought the archipelago into conflict with another maritime empire that had arisen from a islander civilization: the Tuyotukian Empire.

Having already established previous contact with the Okamese, the Tuyotukians possessed an unusually detailed understanding of their society, capabilities, and weaknesses. They exploited this knowledge to expand northward, first seizing the Okamese possessions throughout the Chain and eventually carrying the war into the Okami Islands themselves.

The resulting conflict became known as the Okamese–Tuyotukian War. The Tuyotukians ultimately prevailed, bringing about not only the collapse of the Okamese Empire, but the subjugation of the Okami Islands themselves as a vassal state of the Tuyotukian Empire.

This period of vassalage lasted from the 10th until the 13th century After the Resurrection, when the Tuyotukian Empire finally collapsed. The Okami Islands subsequently regained their independence, but made no attempt to recover their former possessions in the Chain. Rather than restoring the empire, they returned to their previous political structure as an independent synarchy.

Time as a vassal state of the Tuyotuki Islands (10th-13th centuries A.R.)

In the 10th century AR, the Tuyotukian Empire, driven by its burgeoning naval strength and imperialism, aimed to conquer the Okami Islands. The war was tough, but despite years of resistance, the Okamese eventually succumbed to Tuyotukian rule in 987 AR. Under an agreement between the Tuyotukian Emperor and the top members of the synarchy back then, the islands became a vassal state, offering tribute and military support in exchange for relative autonomy.

During this period, there was a notable increase in trade and cultural exchange between the two groups. Some Okamese embraced Tuyotukian customs and language, fostering a dynamic blend of traditions.

The pragmatic members of the synarchy, recognizing an opportunity amid the challenges, saw vassalage as a shield against further aggression and a gateway to Tuyotukian markets. This decision boosted trade and revitalized the war-torn Okamese economy. Tuyotukian merchants brought advanced technologies such as fishing nets and shipbuilding techniques, transforming Okamese ports.

The benefits of trade under Tuyotukian rule were evident. Exotic spices from Melukka, and advanced weaponry flowed into Okamese ports, enriching merchants and giving rise to a new class of traders and warriors.

However, these advantages were not without their costs. Tuyotukian taxes were burdensome, straining already challenging livelihoods. The members of the synarchy was perceived by many as puppets and

A Okamese warrior fro

struggled to maintain authority, creating sparks of rebellion here and there. Cultural clashes intensified, with traditional Okamese beliefs conflicting with Tuyotukian religious practices, creating a simmering tension beneath the surface of the seemingly flourishing relationship.

Rumors of Discovery (13th Century A.R.)

During the 13th century After the Resurrection, seeking to escape the increasingly strict control imposed by the Tuyotukian Empire, some Okamese sailors ventured far out to sea.

According to later rumors, myths, and legends, some of these sailors eventually reached a mysterious land which they supposedly named Akilineq (*Opposite Country*), due to how profoundly different—and, in virtually every respect, opposite—it seemed compared to their homeland. The conditions they encountered there were allegedly so alien and unbearable to the Okamese that they were ultimately forced to return home, never setting foot upon the mysterious land again.

It has subsequently been theorized that Akilineq may have been the third continent of the world—the Eastern Continent, which would not be discovered by the Nordlings until the 18th century After the Resurrection.

Whether the Okamese truly reached the continent centuries earlier remains impossible to determine. By the time the Nordlings arrived, the enormous chronological gap meant that any physical evidence that might once have supported the story had long since disappeared.

Possible First Contact with the West (1370s A.R.)

It is possible that the first contact between the Okami Islands and the western coast took place during the 1370s After the Resurrection, following the alleged voyage of Putnam Pitch, a witcher of the School of the Griffin and one of Fabio Sachs's former companions.

According to rumor, Pitch joined a Nilfgaardian commercial expedition aboard the Fiosrach'bachgen (Nilfgaardian: literally, *Curious Child*; figuratively, *The Innocent*). Upon reaching the Sundalaic Islands, leadership of the expedition is said to have passed to Tupaia of Sunda, transforming it into a joint Nilfgaardian–Sundalese venture.

mthatera, heavily influenced by Tuyotukian customs as it is refle

According to these accounts, the expedition sailed first to the Asatta Peninsula, before continuing to Hoong-Keang, Magije Abka, Lėng, Shinrefúg, and finally the Okami Islands. The existence of this expedition, however, remains unconfirmed and is generally regarded as a matter of rumor rather than established historical fact.

Climate

Despite lying at a latitude comparable to that of Cintra and Lyria & Rivia on the western coast of the Old Continent, the Okami Islands experience a considerably colder climate. This is primarily due to their direct exposure to the cold winds blowing southward from the Great Glacier, or Ard Ghel.

In reality, the archipelago encompasses several climatic zones, rather than a single climate.

Three principal climatic regions can be distinguished (four, if the transitional belt is counted separately): Temperate in the south, a temperate–subpolar transitional zone across a big part of the biggest island, subpolar conditions in the north and, at the northernmost extremes, a polar climate.

Fauna and Flora

The flora and fauna of the Okami Islands are entirely endemic, having evolved in isolation ever since the land bridge that once connected the archipelago to the mainland was submerged. As a result, the islands' plants and animals are uniquely adapted to the local climatic conditions and are found nowhere else in the world.

Because of this exceptional degree of endemism, it is difficult to describe the archipelago's wildlife and vegetation in broad terms. Each island possesses its own distinctive assemblage of species, making generalizations of limited value.

Only a few characteristics can be stated with confidence. The first is the near absence of insects, a consequence of the archipelago's geographical position and climatic conditions. The second is that the native flora and fauna share only a very distant common ancestry with those of faraway regions such as Cintra and Lyria & Rivia, reflecting an ancient evolutionary divergence.

ct e d in hi s la c k of b e a r d a n d hi s h ai rs ty le

Finally, the phenomena of island dwarfism and island gigantism are especially pronounced throughout the archipelago. Even the islands' cats, bears, and wolves belong to unique genera, found nowhere else. In this respect, they may be compared to species such as the Flat-headed Cat of the Sundalaic Islands, another example of highly specialized insular evolution.

Geography

The Okami Islands are extremely mountainous. Their landscape is dominated by deep valleys, punctuated from time to time by occasional plateaus.

This geography is the result of the archipelago's geological history. Originally, the islands formed part of the continental mainland, but a subsequent rise in sea level submerged the land bridges that once connected them, leaving only the higher elevations above the water.

This also helps explain the archipelago's cold climate, as, unlike many other island chains, the Okami Islands possess no active volcanoes to moderate local temperatures.

The largest island is sufficiently extensive to support several river systems. It was here that the Okamese first developed the art of river navigation, laying the foundations for the seafaring tradition that would later carry them across the Sea of Winds first and later surrounding seas.

Number of Islands

The Okami Islands consist of a total of ten islands.

The archipelago is divided into: three southern islands, one central island, the largest in the archipelago and six northern islands, arranged into two groups of three—one to the northwest and the other to the northeast.

Each island bears a name derived from one of its most distinctive natural or geographical features. In many cases, these names also reference the divine, in much the same way that Western cultures have traditionally named celestial bodies after gods and other mythological figures.

List of Islands

1. Horkew-Sir: The largest and principal island of the archipelago. It takes its

name from the exceptional abundance of wolves and related creatures found there, although such animals are present, to varying degrees, on every island.
2. Chabe-Sir: Renowned for its large population of cats.
3. Kanna-Sir: Famous for its frequent storms.
4. Nuparikor-Sir: Home to the highest mountains in the archipelago and traditionally regarded as the place where bears were first domesticated.
5. Shiramba-Sir: Known for its lush vegetation.
6. Tokapcup-Sir: Distinguished by being the sunniest island in the archipelago.
7. Katmuko-Sir: The religious center of the Okami Islands.
8. Sarurun-Sir: Famous for its extensive marshes and wetlands.
9. Kandakoro-Sir: Regarded by the Okamese as the place where existence itself was created, making it one of the holiest sites in the archipelago.
10. Kinasut-Sir: Known as the Island of Fortune, having historically suffered fewer natural disasters than the rest of the archipelago.

Magical Orography

The Okami Islands are crossed exclusively by Water Ley Lines.

As a result, Water is the only one of the Five Elements—Fire, Air, Water, Earth, and Ether—to occur naturally within the archipelago.

Owing to the islands' climate, however, para-elements derived from Water, together with their corresponding magics, are also naturally present.

These para-elements do not arise from their own independent Ley Lines, nor from the intersection of Ley Lines of different elements. Instead, they originate when Water Ley Lines, or the intersection of two or more Water Ley Lines, are influenced by the surrounding environment, causing the magic to gradually differentiate into a specific water-derived para-element.

Ocean

The Okami Islands are surrounded by the Sea of Winds, so named for the steady winds that make travel between the islands—and even to more distant lands—comparatively easy.

It should not be confused with the Sea of Gales in Gemmeria on the western coast. Although the latter is an inland sea, the powerful gales that regularly sweep across it make navigation notoriously difficult.

Borders

As an archipelago, the Okami Islands share no land borders with any other territory.

The nearest neighboring lands are the islands region known as the Chain, a scattered group of islands (rather than a true archipelago) whose elongated formation appears to connect the Okami Islands with the Tuyotuki Islands to the south.

To the north lies the island of Kāndỷn, the closest landmass beyond the archipelago.

Range

Okamese merchants can be found as far north as the region of Kwanland and as far south as Hăwīlat.

For an Okamese, traveling such distances would be roughly equivalent to a Nordling journeying as far north as Mayhen, or as far south as Ofir or Zangvebar.

Status in the Eastern Coast

For much of their history—particularly across the northern regions of the eastern coast—the Okamese occupied a role broadly comparable to that of the Skelligers on the western coast of the Old Continent.

Originally renowned as raiders, the Okamese gradually came to realize that trade offered a far more reliable and considerably less dangerous means of acquiring wealth and resources.

Over time, they abandoned large-scale raiding in favor of maritime commerce, eventually becoming the pre-eminent merchant people of the northern eastern coast.

Status in the Western Coast

The Okami Islands did not begin to appear in the knowledge of the western coast until the 1280s, following the return of the Temerian explorer Fabio Sachs from his expedition to the Far East and the subsequent publication of the various

volumes of his *magnum opus*, Chronicles of the Far East.

Even then, the archipelago was mentioned only briefly, based on accounts Sachs had heard during his stay in the Tuyotuki Islands, as he himself never set foot on the Okami Islands.

This was largely because Nilfgaard's earlier contacts with the Tuyotuki had been comparatively superficial. Unlike Fabio's expedition, whose members remained in the nation for an extended period after becoming trapped in the midst of a civil war, the Nilfgaardians never established sufficiently deep relations to learn of the existence of the Okami Islands.

Status in the Far South

Throughout most of the Far South, with the notable exception of Hăwīlat, the Okami Islands possess an almost mythical reputation, despite being a very real place. This perception extends even to Zangvebarian merchants, despite the fact that they are generally among the most well-traveled peoples of the region.

Government

The Okami Islands are governed through a synarchy, a political system in which authority is exercised collectively by several influential societal figures, each possessing genuine decision-making power.

The nature of these influential figures varies according to the cultural traditions of each island. They may include renowned warriors, powerful merchants, religious leaders, leaders of influential factions, and many others. Together, they form the ruling elite responsible for making decisions that affect the archipelago as a whole.

At the local level, however, each island is governed as an autocracy, the specific character of which depends largely on the type of influential figure who has attained power there.

The succession of local rulers is comparatively straightforward. Over time, one influential figure may surpass another in prestige, authority, and public support.

When this occurs, three outcomes are generally possible:

- The incumbent peacefully relinquishes power after recognizing that they

have lost popular support and that resistance would only worsen their position.
- The armed forces remove the ruler by force and elevate the new influential figure to power.
- The ruler attempts to suppress the emerging rival by relying on those who remain loyal, often triggering a violent internal conflict.

This third outcome is most common on the northern islands, where the harsher climate and the constant struggle for resources make the loss of political power a far greater threat to survival.

Administrative Divisions

The Okami Islands are divided into administrative units known as sikarinpas (literally, circle).

These are organized according to a radial system, in which the larger the circle, the greater the level of authority it exercises, as each encompasses several smaller circles within its boundaries. Conversely, the smaller the circle, the more localized its jurisdiction.

This administrative model originated from the traditional layout of Okamese settlements. Villages, towns, and cities were historically planned around circular boundaries, a pattern that gradually evolved into the basis of the archipelago's territorial administration.

Culture

Age of Majority

The age of majority in the Okami Islands is not fixed and varies from person to person.

Instead, it is determined according to a principle closely resembling the one upon which Okamese political authority is based.

A young person is considered to have reached adulthood once they are capable of convincingly demonstrating to their parents or legal guardian that they possess the maturity and judgment required to be recognized as an independent adult.

As such, the transition into adulthood depends not primarily on chronological age, but on an individual's demonstrated ability to argue, persuade, and assume responsibility for their own decisions.

Architecture

Okamese architecture is among the most distinctive in the Far East.

Their houses are almost perfectly spherical, and, unlike most human architecture, they are never expanded vertically. Instead, they grow horizontally, with additional spheres being attached to the sides of the original structure as the need for space increases.

These dwellings are carved from solid stone, while their interiors are lined with wood for insulation and comfort. Each house rests upon one or more stone platforms, an architectural solution directly shaped by the mountainous geography of the archipelago.

This often causes considerable culture shock among foreign visitors. An Okamese palace, for example, is not an imposing structure rising toward the sky, but rather a sprawling complex of interconnected stone spheres spread across a relatively flat area.

The spherical design serves a practical purpose. In the event of landslides or rockfalls, the impact of falling debris is distributed more evenly across the structure, greatly reducing the likelihood of catastrophic collapse. In more severe cases, an entire house may even roll away from the danger zone, leaving most of the damage confined to the interior and significantly less severe than would be the case with a conventional building.

The construction process itself is equally distinctive. Builders begin with a large block of stone placed upon its stone platform. The exterior is then painstakingly carved into a spherical shape before the interior is hollowed out. Once the shell is complete, the wooden interior and furnishings are installed, transforming the stone sphere into a fully functional home.

Art

Although all forms of art are practiced throughout the Okami Islands to varying degrees, by far the most celebrated is anemography.

An anemography is created by using the air currents generated by the musical

notes of various instruments to produce a visual composition. Once completed, the patterns left behind by those currents can be interpreted by someone trained in the art of anemography.

Such an individual is capable not only of recreating the original visual composition with remarkable accuracy, should they wish to do so, but also of continuing it in almost exactly the same style as its original creator. This is possible because the composition is encoded through recurring and highly structured patterns.

As a result, works of anemography often become intergenerational creations, with successive artists expanding upon the same piece over the course of decades or even centuries, allowing them to tell lengthy stories with an extraordinary sense of continuity and emotional weight.

Furthermore, the visual patterns preserved within an anemographic work can later be read so that the very music that originally gave rise to them and their continuations may be performed once again, accompanying the story depicted in the artwork and lending it a depth and impact that an ordinary painting could never achieve.

Artists who create such works are known as anemographers, while the art of interpreting an anemography is called anemoreading.

Besides anemography, Okamese art is characterized by its use of bold colors, geometric shapes, and stylized figures. Animals, particularly wolves and bears, are prominent motifs, symbolizing strength and resilience. Art serves as seeing previously not only as decoration but also as a means of storytelling and spiritual expression. Traditional Okamese art forms besides anemography include wood carving, mask-making, and textile weaving.

Alchemy

Due to the relative scarcity of plant life compared to many other regions of the Far East, alchemy in the Okami Islands never developed beyond a primitive, experimental, and generally impractical discipline.

Its practitioners achieved little that could rival the sophisticated alchemical traditions of other lands. Perhaps their most notable accomplishment was the development of a chemical compound capable of acidifying water to such an extent that it caused moderate to severe skin irritation upon contact.

Calendar

As a society whose way of life has always been deeply tied to the sea, the Okami Islands follow a purely lunar calendar. Its cycles are based entirely on the phases of the moon, which traditionally govern navigation, fishing, seasonal activities, and the rhythm of daily life throughout the archipelago.

Clothing

Traditional Okamese clothing is long, thick, and close-fitting, generally favoring muted colors.

Its design is intended not only to provide protection against the cold, but also to prevent garments from being caught or displaced by the strong winds that regularly sweep across the archipelago, while maximizing heat retention.

Because of the considerable climatic variation throughout the islands, the exact form of traditional dress differs according to location. Garments become progressively heavier, thicker, and more insulating toward the north, while those worn in the southern islands are comparatively lighter, though they retain the same fundamental design principles.

Contraceptive Methods

Contraceptive methods are not traditionally practiced within the Okami Islands. Culturally, every pregnancy, whether planned or unplanned, is regarded as a miracle.

This belief extends even to pregnancies resulting from sexual assault. Despite recognizing the act itself as a grave wrongdoing, many Okamese hold the belief that the child, through the course of their own life, may one day redeem the sin of their parent.

This outlook is closely tied to the harsh environmental conditions of the archipelago. Historically, the constant struggle for survival has fostered the conviction that every birth strengthens the community, making new life an unquestionable social good regardless of the circumstances surrounding conception.

Currency

The harsh environment and limited resources of the Okami Islands necessitate a pragmatic approach to currency. The primary form of exchange is wampum, crafted from the iridescent shells of mollusks found along the coasts. Wampum comes in various shapes and sizes, with value determined by rarity, size, and craftsmanship. Larger, intricately carved pieces are prized possessions, serving as both currency and status symbols.

Barter also plays a significant role, particularly in inland settlements where wampum is less readily available. Furs, pelts, tools, and other necessities are traded directly, fostering a strong sense of community interdependence. Trade with outsiders often involves bartering for more exotic goods or utilizing ingots made from locally mined metals like iron and copper.

Customs

Okamese customs are extremely numerous and diverse, varying considerably from one island to another. Beyond a handful of broad cultural patterns, they cannot easily be generalized, as most are closely connected to the local environment, history, and traditions of each individual island.

One notable exception, however, is the archipelago's approach to birthdays, a custom shared throughout the Okami Islands. Rather than beginning on the day of birth, a person's age is traditionally counted from the moment they first learn to walk. Only then is the child considered to have truly begun the journey toward becoming a full person.

This custom arose largely as a consequence of the archipelago's historically high infant mortality rate, reflecting a cultural distinction between biological birth and the beginning of an individual's recognized place within society.

Daily Life

Daily life in the Okami Islands varies from one island to another. Even so, a common pattern can be observed throughout much of the archipelago. The day generally begins later than in many other parts of the world, often approaching midday, owing to the cold temperatures and strong winds. For the same reasons, daily activities usually conclude around sunset, when conditions become increasingly harsh.

Discrimination

Discrimination within the Okami Islands is comparatively limited.

The most common form is directed toward foreigners, although, with the notable exception of the Tuyotukians, it is often expressed through a form of paternalism rather than overt hostility. A second, more localized form of prejudice exists on Horkew-Sir, the principal island, whose inhabitants frequently regard the people of the smaller islands as less civilized or culturally less refined than themselves.

By contrast, non-humans are generally not subject to systematic discrimination.

This is due to two principal factors. First, the archipelago's mostly harsh climates encourages cooperation far more than conflict, without eliminating rivalry altogether. Second, the region has historically attracted relatively few non-human migrants, as the environmental conditions make settlement difficult, limiting the emergence of the social tensions that often accompany large-scale immigration.

Domestic Animals

Because the Okami Islands are home to an abundance of wolves and other wolf-like creatures, and because the wolf is regarded as a divine animal by the Okamese, the concept of the dog as a domesticated animal is entirely unknown throughout the archipelago.

Instead, the role fulfilled in the West by cattle, sheep, and goats is occupied by the bear.

The bear serves as the Okamese's principal domesticated animal, providing food, companionship, and protection. Owing to the archipelago's insular geography, different islands have given rise to domestic bear breeds exhibiting either island gigantism or island dwarfism, depending on local environmental conditions.

Although cats exist naturally—most notably on Chabe-Sir—they have never been domesticated. Instead, they are regarded primarily as an easily obtainable source of meat, supplementing their traditional diet.

Indeed, one of the principal reasons cats were never domesticated is that several breeds of small domestic bears evolved to fill the ecological and practical role that cats occupy elsewhere, particularly by controlling rodent populations.

Education

Education in the Okami Islands is free and accessible to all.

Rather than being organized according to the island on which one lives, however, education is specialized according to the particular region of each island. This reflects the structure of the archipelago's participatory economy, with each locality emphasizing the knowledge and skills most relevant to its own environment and needs.

There is no upper age limit for pursuing education. Likewise, gaining admission to a different field of study does not depend upon formal examinations. Instead, prospective students need only convince the head of the desired institution during an interview that they possess the aptitude, motivation, and determination necessary to undertake that course of study.

Transport Animals

The concept of riding animals does not exist in the Okami Islands, as doing so is traditionally regarded as disrespectful toward the animal.

Instead, transportation is carried out using vehicles that combine features of both carts and sleds, allowing them to travel effectively across the archipelago's varied terrain.

These vehicles are pulled by swift yaks (*Insulbos velox*). Yaks were domesticated after bears, largely to compensate for the latter's comparatively slow speed. Originally, they were also bred to help regulate the wild yak population, as bears are their principal natural predators.

Funerary Customs

Upon death, the body of the deceased is left exposed to the elements in a secluded location, protected by either a circular enclosure or a circular pit, depending on the importance of the individual. This practice is intended to honor both the body itself and the life that once inhabited it, while simultaneously commemorating the sacrifice of Horokeu.

Language

The principal language of the Okami Islands is Itak (イタク), literally meaning *word*, *speech*, *language*, or *voice*, depending on the context.

Because the Okami Islands are both an archipelago and a maritime trading

nation, the use of pidgins and creoles is widespread.

Rather than serving as general-purpose languages, many of these have developed to fulfill highly specialized functions. It is therefore not unusual for one pidgin to be used exclusively in the textile trade, while another creole exists primarily for commercial negotiations, and so forth.

Among the best known is Caranke-Itak (literally, *Language of Debate*), a creole developed specifically for diplomatic communication with foreigners. In this respect, this situation with pidgins and creoles bears some resemblance to the Sovereign Tongues of Melukka, albeit on a considerably smaller scale.

Magic

Neither mages, druids, pellars, witches/warlocks, nor shamans exist within the Okami Islands.

Instead, their role is fulfilled by the Tusu-Kur, practitioners whose occupation combines elements of all the previously mentioned five disciplines into a single magical vocation. After drawing magical energy from a Ley Line, a Tusu-Kur cast it through a process based upon the expression of one of the six primal emotions —fear, anger, joy, sadness, disgust, or surprise.

To achieve this, they enter a state of non-consciousness, blending aspects of the pellar, the druid, and the witch/warlock. At the same time, they suppress all external sensory stimuli, much like a shaman, through intense concentration, in a manner reminiscent of a mage, allowing the chosen primal emotion to emerge in its purest possible form.

The different castings produced through this process are known as whammys, serving as the Okamese equivalent of mage spells.

Communions

Rather than studying in magical academies, Tusu-Kur are trained within institutions known as Communions.

A Communion combines aspects of a guild school, a druidic circle, and an academy. Like a guild school, it emphasizes practical specialization over theoretical study, unlike the more academically oriented education of mages. Like a druidic circle, its members share a common methodology and a set of beliefs explaining why their approach to magic is effective. Finally, like an

academy, it serves as a learned society dedicated to preserving, developing, and transmitting knowledge.

The most prestigious of these institutions is the Communion of Shinda, located on Horkew-Sir, the principal island of the archipelago.

Marriage

Marriage in the Okami Islands is traditionally monogamous and exogamous, the latter principle being intended to reduce the risk of consanguineous unions.

Divorce is not permitted.

The sole exception to strict monogamy occurs during periods of demographic hardship. In such circumstances, young widows and widowers may enter polygamous marriages if doing so is considered beneficial to the recovery or stability of the local population.

The prohibition of divorce stems from the Okamese belief that the dissolution of marriage weakens social cooperation and encourages individualism, a trait viewed negatively in a society shaped by the demanding environmental conditions of the archipelago.

Medicine

Okamese medicine—at least regarding medicinal preparations—possesses two remarkably ironic extremes. It is highly effective at treating ailments that do not occur naturally within the Okami Islands, yet remarkably ineffective at treating those that do.

Mentality

The Okamese mentality can broadly be described as communitarian, strongly opposed to individualism and competitiveness, while placing considerable value on cooperation.

Within this worldview, the individual is understood as a cog within a greater mechanism. By contributing to the happiness and well-being of those closest to them, they contribute in turn to the well-being of the wider community, whose prosperity ultimately returns to the individual and contributes to their own personal happiness.

Although generally calm and even-tempered, the Okamese are fiercely protective of their own people, communities, and interests.

They are also notably pragmatic, though not amoral. Rather, their morality can be described as flexible within clearly defined boundaries, some of which may appear remarkably harsh or even cruel from a foreign perspective.

Within those boundaries, an Okamese may be willing to go to extraordinary lengths for the benefit of their people. This aspect of their mentality was particularly evident during the centuries in which the Okamese lived as raiders, when actions regarded as brutal by their victims could nevertheless be considered acceptable if they ensured the survival and prosperity of their own communities.

In this respect, Okamese culture also places considerable importance on fidelity and loyalty, although both are understood and expressed according to their own particular cultural standards.

Religion

The religion of the Okami Islands can be classified as polydeistic, holding that several divine beings were responsible for the creation of the universe, as well as henoanimistic, with one principal spirit worshipped above all others. It may therefore be broadly described as a form of metatheism.

According to Okamese mythology, the wolf Horokeu, together with his pack, created the ten islands of the Okami archipelago—which, within the earliest understanding of the myth, constituted the entirety of the world.

At some point, however, Horokeu's siblings died, leaving him alone. Their bodies became what the Okamese would later discover through their voyages to be the rest of the world, while their spirits merged with the fundamental concepts of the universe they had created, ensuring that reality itself remained stable.

Much later, in his loneliness, Horokeu began digging into the earth and discovered the first humans, starving and helpless. Regarding them as the most fragile yet most beautiful beings in creation, Horokeu took them under his protection. In doing so, the lonely wolf eventually found something resembling a pack once again.

Then came an exceptionally cruel winter. With no food remaining and his new pack facing starvation, Horokeu chose to sacrifice himself, allowing the humans

to consume his body and survive. The portions of his body that remained uneaten subsequently transformed into the wolves and wolf-like creatures that inhabit the Okami Islands.

Horokeu's spirit, meanwhile, ascended into the sky. From there, he is believed to watch over both his deceased siblings—ensuring that they continue fulfilling their transcendental purpose—and the descendants of that first human pack, whom he still regards as members of his own.

In return, those descendants continue to worship Horokeu in preparation for the Final Winter. Okamese tradition holds that when this ultimate winter arrives, Horokeu will be resurrected. He will then resurrect his siblings, reuniting the primordial pack with his new one so that gods and mortals may protect one another against the end of existence itself.

Society

Okamese society is a fluid mutualistic society—mutualistic in a sense closer to its biological meaning—and may be described as a form of symbiotic autocracy.

Within this system, the ruler acts as a leader who guides those beneath them. In return, the prosperity of their subordinates strengthens the ruler's own position, creating a relationship of mutual benefit.

This distinguishes the system from feudalism. Although the ruling figure possesses considerably greater authority than a king, their ability to retain that authority depends upon continuously benefiting those beneath them. By strengthening their followers, they ultimately strengthen themselves. This, in turn, creates a cascading effect that eventually reaches every level of society.

A simplified example illustrates the principle:

An autocrat rises to power by becoming a highly charismatic and influential agent of opinion, earning the loyalty of the warrior class. The warriors then compel the upper classes to recognize the new ruler's authority.

However, should the warriors cease to benefit from the system, unrest may arise. Such instability can threaten the upper classes and eventually lead either the nobility or even the army itself to remove the autocrat. To prevent this, the ruler rewards the warriors—for example, by increasing their pay or granting them additional privileges. Satisfied, the warriors maintain order instead of turning against the upper classes.

This stability allows the upper classes to improve the conditions of those directly beneath them. As those individuals become more productive, they, in turn, benefit their superiors. The same pattern repeats itself at every successive social level until it reaches even the lowest-ranking member of society.

Thus, the Okamese view society as a chain of reciprocal dependence, in which every level ultimately relies upon the prosperity and stability of the levels below it.

Social Structure

The social structure of the Okami Islands is not pyramidal. Instead, it is traditionally represented as a semicircle.

At one end of the semicircle stand the upper classes, who possess wealth, prestige, or social standing but comparatively little direct political authority. At the opposite end lies political power, embodied by those who govern as agents of opinion.

Between these two extremes, forming the center of the semicircle, are the lower classes, who constitute the foundation of Okamese society.

Unlike rigid hierarchical systems, movement within this structure is possible. Any individual capable of becoming a sufficiently charismatic and influential agent of opinion may rise from virtually any point within the semicircle and ultimately attain political power, regardless of their original social position.

Social Engine

Following the example outlined above, the Okamese social engine operates as follows:

- The autocrat benefits the army, for example through higher pay, privileges, or other rewards.
- In return, a satisfied army maintains social order and protects—while also keeping watch over—the upper classes.
- Secure in the knowledge that they will not be plundered or overthrown, the upper classes invest in the middle and lower classes, improving their living and working conditions.
- The middle and lower classes, benefiting from these improvements, become more productive, generating greater wealth for the upper classes.
- The upper classes, in turn, provide greater tributes, services, or resources to

the autocrat, completing the cycle.

In Okamese political thought, this continuous circulation of mutual benefit is regarded as the principal mechanism by which society preserves both stability and prosperity.

Weapons and Armor

Traditional Okamese weapons reflect a blend of historical influences from both the nations of Asatta and the Tuyotuki Islands, a consequence of centuries of contact with those lands.

Despite these stylistic influences, Okamese weapons possess a distinctive dense and robust construction, as many were originally developed from—or inspired by—implements used in fishing before later being adapted for warfare.

Okamese armor, meanwhile, clearly shows inspiration from warrior traditions such as the samurai of the Tuyotuki Islands. Nevertheless, it differs significantly in design. Rather than enclosing the entire body, Okamese armor protects only the most vital areas, prioritizing lightness, flexibility, and freedom of movement. Most suits are forged from an alloy referred to by foreign observers as okamium, whose exact composition remains unknown.

Weapon Laws

Weapon laws vary slightly between islands, but generally reflect the pragmatic nature of the Okamese. Basic tools like hunting knives and axes are considered everyday necessities and require no permit. Owning swords, spears, and other more potent weapons requires a license issued by the local ruler. This license is typically granted to hunters, soldiers, and individuals deemed responsible by their communities. Public displays of weapons are frowned upon, and carrying a drawn weapon outside one's property without justification is illegal. Penalties for violating these laws range from fines and confiscation to imprisonment and even exile, depending on the severity of the offense.

Women's Rights and Sexual Minorities

The climates and the participatory economy of the Okami Islands encourage cooperation and reinforce the idea that every member of society is essential to the community's survival. As a result, women generally enjoy either full equality

or near equality with men.

The principal exception is found on some of the smaller islands, where women are regarded as especially vital to the long-term survival of the local population. In such communities, this has historically resulted in a degree of protective paternalism, with certain rights being restricted in the name of safeguarding their reproductive role.

The situation of sexual minorities, however, is markedly different. Same-sex relationships and other sexual minorities have historically faced varying degrees of persecution. Their relationships are commonly perceived as socially unproductive, with the argument that their form of cooperation "*does not bear fruit*" by contributing directly to the continuation of the community.

The severity of this persecution differs considerably from island to island. On the southern islands, where environmental conditions are comparatively milder, discrimination tends to be relatively limited. By contrast, the northern islands, whose harsher climate places greater emphasis on demographic survival, often exhibit significantly more severe forms of persecution.

Gender Roles

Despite being a largely egalitarian society, traditional gender roles remain present throughout most of the Okami Islands. Only Horkew-Sir, the principal island, has completely abandoned gender-specific social roles.

Across the remaining nine islands, however, gender roles continue to exist, although their exact nature varies considerably. In some communities, occupations and responsibilities traditionally associated with men remain predominantly male, while those traditionally associated with women continue to be performed primarily by women. In others, these expectations are effectively reversed, with roles commonly regarded as masculine being assigned primarily to women, and traditionally feminine roles becoming the domain of men.

Consequently, while the division of social roles by gender persists across much of the archipelago, which gender performs which role is largely a matter of local cultural tradition rather than any archipelago-wide norm.

Demographics

The Okami Islands have a total population of approximately 300,000 inhabitants. Of these, only around 3% are of foreign origin, while a further 2% are of mixed ancestry.

The largest foreign communities originate from neighboring countries relatively close to the archipelago. They are followed by Tuyotukians, owing to the long-standing historical ties between the two countries, and by Asatta-ui huye who fled the various states of the Asatta Peninsula. The latter presence stems from historical developments following the Okamese transition from raiding the nations of Asatta to establishing commercial relations with them, which gradually encouraged migration between the two lands.

Mixed Individuals

Individuals of mixed Korpokkur and human ancestry exist within the Okami Islands.

Their ability to produce offspring with humans is, in fact, partly responsible for the uncertainty surrounding the true origin of the korpokkur. However, given the documented existence of half-dwarves on the western coast, the possibility that the korpokkur are related to dwarves remains entirely plausible.

Individuals who are visibly or immediately identifiable as being of mixed ancestry are nevertheless extremely rare. Such unions have historically occurred primarily during periods of demographic crisis, when the survival and recovery of local populations took precedence over customary social patterns.

Over the centuries, however, these occasional unions have accumulated throughout both populations. Consequently, although humans and korpokkur remain distinct peoples, virtually both populations can claim at least one ancestor belonging to the other species somewhere within their respective genealogies.

People

The phenomena of island dwarfism and island gigantism are also reflected among the human populations of the Okami Islands, albeit to a much lesser extent than in the archipelago's animal life. This is largely due to the frequent inter-island travel by sea, which has encouraged continuous gene flow between populations.

This blending is particularly evident on Horkew-Sir, the principal island, where these differences have become relatively diluted. On the smaller islands, however, they remain more noticeable. In general terms, the southern islands tend toward island gigantism, while the northern islands display a greater degree of island dwarfism.

Physically, the Okamese resemble many other ethnic groups of the eastern coast, although they do not ultimately descend from the Buêrêng, but from a different ancestral population. Like many peoples from the eastern coast as far west as Haakland, they possess the characteristic almond-shaped eyes of the region. However, their epicanthic fold occupies an intermediate form between the epicanthus palpebralis and the epicanthus tarsalis, being especially rounded along the lower eyelid rather than the upper.

Okamese men, showcase the ability to grow dense facial hair and abundant body hair, reminiscent of Nordlings or Ofieris men. Okamese women, on the other hand, have a more robust build than Tuyotukian women, with prominent busts and wide hips.

Skin tones range from an almost albino-like pale complexion to light at the darkest end of the spectrum. Hair colors range through shades of brown, from cashmere brown to chocolate brown, including every intermediate shade, and from chocolate brown to jet black. Eye colors follow a similar distribution.

The most common phenotype, owing to the dominance of the relevant genes, is chestnut-brown eyes paired with dark brown or black hair. Even so, each island exhibits its own degree of variation within these limits, particularly the smaller islands, where recessive traits occur with noticeably greater frequency.

Genetic Curiosities

The Okami Islands are one of the regions of the world with the highest incidence of psionic births. They are surpassed only by Daerlan, on the western coast, and the Golden Islands, in the Far South. Psionics consequently have an established role within the Okamese military, where they fulfill a battlefield function roughly equivalent to a cross between cavalry and archers.

Differences Between Psionics, Sources, Mages, Anomalies, and Others

To clearly distinguish psionics from other individuals possessing particularly remarkable abilities, the differences can be summarized as follows.

- **Source**: A Source possesses a gene that essentially functions as a tunnel, allowing them to channel enormous quantities of energy from the different elements and para-elements—in other words, magic. This is precisely why untrained Sources frequently suffer severe problems and can become dangerous to both themselves and those around them. They can be compared to an elite athlete.
- **Mage**: A mage possesses something closer to a door, allowing them to channel energy from the different elements and para-elements. However, because of this broader access, their mental spells tend to be more limited, as there is less need for them to develop such abilities to their extremes. They can be compared to someone with a naturally athletic physique.
- **Psionic**: A psionic possesses a passageway, meaning they can channel only their own life energy—Ether, the same substance from which all spirits are made. Precisely because of this limitation, psionics can train their minds and bodies to push beyond their natural boundaries and partially overcome it, much like someone breaking through a physical limit or overcoming psychological trauma. However, they can never gain access to the other elements or para-elements, as the passageway itself remains unchanged. In exchange, this specialization allows them to develop mental spells beyond the capabilities of ordinary mages. They can be compared to a bodybuilder. For example, a mage might be capable of possessing and controlling a single person, whereas a highly trained veteran psionic could potentially control several individuals simultaneously. Likewise, a mage could cause spontaneous combustion by transforming a person's Ether into Fire. A psionic, incapable of accessing Fire directly, could instead drain the target's life energy, generating a comparable effect through bodily friction while simultaneously absorbing additional energy to fuel further spells.
- **Elementalist**: An elementalist's passageway functions more like a specialized pipe, capable of channeling only a single element or para-element—with the exception of Ether. This category includes pyromancers, aquamancers, aeromancers, terramancers, and others. Unlike psionics, elementalists cannot simply push beyond this limitation through intensive training: attempting to do so would effectively break the pipe. They can be compared to an elite athlete specialized in a particular sport attempting, after years of extreme specialization, to transfer that same level of performance directly into entirely different disciplines.
- **Witcher** (Standard): Witcher's mutations effectively create a narrow conduit

capable of channeling any form of magic, but severely restricting the amount of power that can pass through it. This limitation is the reason witchers primarily rely on their relatively simple Signs. They can be compared to someone who is very good at sports without being a professional athlete.
- **Anomaly**: An anomaly possesses a gene granting them an ability or advantage that is extraordinarily pronounced compared to the average human. In terms of magical potential, this can be compared to possessing only a small opening, or to someone who exercises regularly but does so without structured or formalized training.

Population Distribution

Population distribution across the archipelago is highly uneven.

Each of the nine smaller islands is home to approximately 10,000 inhabitants, while the remaining 210,000 people reside on Horkew-Sir, the principal island.

Economy

The economy of the Okami Islands is fundamentally a participatory economy.

It is neither centrally planned nor predominantly market-driven, largely because the archipelago's climate and geography do not allow either system to function effectively on their own. Instead, economic life is based on broad participation and cooperation, with local communities playing a significant role in the management and distribution of resources.

Despite this, the emergence of influential societal figures is by no means prevented. Even within a participatory economic system, individuals possessing exceptional charisma, leadership, or organizational ability naturally tend to gain prominence over time. As a result, such individuals frequently become the agents of opinion who eventually shape both local and archipelago-wide political life, as nothing within the economic system itself prevents their rise.

Exports

Okamese exports consist primarily of the archipelago's considerable mineral wealth, one of its most abundant natural resources.

Other important exports include medicinal preparations derived from endemic plants and local handicrafts, the latter sometimes commanding exceptionally high prices abroad due to their exotic nature and distinctive craftsmanship.

The northernmost islands also export considerable quantities of walrus ivory. As a result, the Okami Islands are the largest producer of ivory on the Eastern Coast, as importing comparable quantities from the Far Eastern South is prohibitively expensive for many countries.

Imports

The Okami Islands import almost every kind of commodity, particularly goods that either cannot be produced locally or cannot be produced in sufficient quantities.

The most important imports include foodstuffs unavailable in the archipelago and products belonging to the secondary sector, such as textiles, jewelry, spices, and ingots of metals not naturally found on the islands, among many others.

Examples of Okamese Names

Okamese names follow a relatively straightforward structure.

At birth, a child receives a name describing a physical characteristic. As they grow older, a second element is added, reflecting the personality trait that comes to define them. These two elements are joined by an em dash (—).

Following the death of both parents, the names of the father and mother are incorporated as surnames, honoring them for the remainder of the individual's life. These are separated from the personal name by a hyphen (-), while the two parental names are themselves linked by an em dash (—).

For example: **Pirkap—Opap-Kunne—Rametok-Porosik—Oyotta**

- **Pirkap** (beautiful, good, fine) and **Opap** (passion, love): The individual's given name.
- **Kunne** (darkness) and **Rametok** (bravery, courage): The father's name.
- **Porosik** (big eyes) and **Oyotta** (intense): The mother's name.

The complete name may therefore be interpreted as: *Beautiful passion of the dark bravery and the intense eyes*.

International Relations

The international relations of the Okami Islands with the rest of the eastern coast can broadly be summarized as very good in the north, good in the central regions, and neutral in the south.

The only territories with which the Okamese maintain tense, bordering on poor relations are the Tuyotuki Islands, largely as a consequence of their shared history. Relations with the Chain, meanwhile, are openly hostile.

At the opposite extreme, the Okami Islands maintain no excellent relations with any state possessing a permanent physical territory. They do, however, maintain such relations with a stateless group known to the Tuyotukians as the wozous.

The wozous are pirates of non-human origin, composed primarily of descendants of the non-human peoples native to the Tuyotuki Islands who were expelled following the arrival of humans. Since then, they have lived aboard what can essentially be described as fleet-states, periodically raiding the Tuyotuki Islands in retaliation for their historical expulsion.

The Okamese maintain exceptionally close relations with these fleets and occasionally allow the Wozous to use the Okami Islands as bases of operation for raids against the Tuyotuki. In exchange, the wozous provide the Okamese with a share of the wealth obtained from their raids.

National Emblems

The Okami Islands have several national emblems, each reflecting different aspects of their identity:

- **The Howling Wolf**: This symbol represents Horokeu, the wolf god and legendary guide and protector of the Okamese people. It appears on flags, armor, weapons and carvings.
- **The Carving Wolf**: This emblem depicts a wolf standing tall on its hind legs, howling towards the heavens. It symbolizes the strength, resilience, and independence of the Okamese people. It is often used on official documents and seals.
- **The Wolf's Paw**: This emblem features a stylized wolf paw print. It represents unity and community, reminding the Okamese people that they

are stronger together. It is commonly found on clothing, jewelry, and household items.

Non-humans

As previously mentioned, non-humans are relatively scarce throughout the Okami Islands, largely as a consequence of the archipelago's harsh climate. Only two native non-human peoples are known to inhabit the islands.

The first are the mintuci, a race of kapponids, meaning they are distantly related to the kappas. The Mintuci themselves are believed to be the distant descendants of turtles, much as the bobolaks of the North are thought to descend from beavers.

The second are the korpokkur, whose true origin remains uncertain as mentioned earlier. Two principal theories exist regarding their ancestry. According to one, they belong to the dwarfinids, occupying a position close but analogous to that of humans within the hominid lineage. The alternative hypothesis proposes that they are, in fact, the descendants of an ancient human species that has long been mistakenly classified as non-human.

Social Role

The korpokkur occupy a social role broadly comparable to that of the dwarves of the Northern Kingdoms, albeit with a markedly different specialization. Rather than concentrating on metallurgy or finance, the Korpokkur are primarily associated with the secondary sector, particularly craftsmanship, manufacturing, and other forms of material production.

The mintuci, by contrast, have no true equivalent among the non-human peoples of the North. Although they are chiefly associated with the primary sector, their activities do not center on agriculture, unlike the halflings. Instead, they specialize in other forms of primary resource extraction and management suited to the environment of the Okami Islands.

Witchers

Witchers, as an institution, do not exist in the Okami Islands.

They are known only through the archipelago's historical contacts with the Tuyotuki Islands, home of the School of the Dragon, and are generally regarded

as a foreign force that occasionally comes to the aid of the local population.

Despite this, certain sectors of Okamese society—primarily among the upper classes, though they remain a minority—view witchers with a degree of suspicion due to the historical relationship between the two archipelagos.

Among the Okamese, witchers are commonly referred to as Nupur-Kur (literally, person with supernatural abilities), a name most likely inspired by their mutations and, to a lesser extent, their use of the Signs.

Yam-Kur

In the absence of witchers, many of their functions are performed by the Yam-Kur (literally, *cold person*).

The Yam-Kur are best described as a synthesis of monks and druids, distinguished by their profound stoicism, from which their name is derived. Through prolonged meditation, they seek a state of absolute inner calm. It is only from within this condition that they are able to perform sortileges, the magical techniques unique to their occupation.

Sortileges are intentionally simple magical effects, even more restrained than a witcher's Signs or the techniques employed by mystics. Originally, they were developed for divination, particularly the observation of possible futures, before later evolving to their modern function alongside the development of the various mancies who were better suited for seeing the future (pyromancy, hydromancy, and so on).

Method of Spellcasting

After drawing magical energy from a Ley Line, each magical tradition channels it in a different way.

- A mage combines concentration with casting (words and gestures), what is called a spell.
- A druid employs used an incantation (which is lesser than a spell but close enough to it) reached through a state of non-consciousness, likewise accompanied by gestures.
- A priest channels magic through various means. Either a blessing or a curse, depending upon the unconscious internalization of the archetype—or archetypes—associated with their deity (because their deity don´t exist, only exist the belief in it), a prayer that induce a light trance resembling the druid's state

of non-consciousness, which creates an incantation, and lastly, if that trance deepens and is joined by complete devotion, the result becomes what is recognized as a miracle.
- A witch or warlock replaces the mage's concentration with emotion, combining it with conventional spellcasting.
- A witcher employs the Signs, cast through precise hand gestures.

A Yam-Kur, by contrast, relies solely upon profound inner calm together with a sortilege.

A sortilege consists of either imbuing a physical object with elemental magical energy before throwing it, or performing a subtle bodily movement infused with that same energy. The resulting effects vary according to the quality and stability of the calm transmitted into the object or movement.

For example, a sphere thrown while the practitioner maintains only a slightly trembling calm might generate a brief localized hailstorm where it lands. The same sphere, cast with greater stability and deeper tranquility, could instead create a patch of ice capable of causing others to slip. Likewise, a Yam-Kur's own footsteps may produce different effects. Slow, deliberate steps might generate steam, whereas maintaining perfect calm while running could leave behind a thin mist.

Other Non-humans

Apart from the already mentioned, other non-human populations are present on the islands. For example, there exists a subspecies of the Nordling aguara, distinct from the Tuyotukian kitsune, the chironnup, a type of antherion, has the appearance of an arctic fox as its base form. Additionally, there is a population of an intelligent ogroid-like creature (it is unclear if they are ogroids or not) called poro by the Okamese, which means *"big"* in their language. From time to time, populations of wozous have made the harsh islands their bases of operations for raiding the neighboring Tuyotuki Islands as mentioned earlier.

Aen Ghele?

Although their presence appears unlikely due to the latitude of the Okami Islands, stories from the northernmost islands speak of the Upas-Menoko (ウパシメノコ), literally *Snow Woman* or *Blizzard Woman*.

They bear some resemblance to the yuki-onna of the Tuyotuki Islands, although

the similarity appears to be purely superficial. In the Tuyotuki Islands, yuki-onna refers to what would be known in the Northern Kingdoms as an icewraith: a subtype of specter originating from a woman who died in terrible suffering under freezing conditions. The Okamese Upas-Menoko, by contrast, appear to refer to a possible non-human species rather than a specter.

Descriptions portray them as physically resembling Aen Ghele elves, although the scarcity of sightings makes it impossible to determine whether they are actually elves. Their identification as Aen Ghele is generally considered unlikely due to the latitude of the archipelago. Furthermore, neither of the two major non-human populations of the Okami Islands—the korpokkur and the mintuci—possess historical records describing their presence.

The most widely accepted theory therefore proposes that the Upas-Menoko may represent a species related to elves, rather than elves themselves, which arrived in the archipelago during the First Conjunction of the Spheres. In this respect, they could represent something comparable to orcs, which are themselves considered post-elves. They are similarly unlikely to be nymphs, as no historical records from the archipelago's older non-human populations mention their presence.

Monsters

Reports from witchers of the School of the Dragon, who have journeyed to the islands as protectors during diplomatic or trade missions between the Tuyotukians and the Okamese, reveal encounters with diverse monsters present in these lands. Among them is the hoyau, a type of draconid that is a distant cousin of dragons and wyverns, a kraken-like creature known as akkorokamui, two whale-like monsters named amemasu and repun respectively, a vampire variant known as kenas-unarpe, and a distant cousin of griffins called huri along with many wolf-like monsters that came during the First Conjunction of the Spheres.

Notable Locations

For a complete list of locations in the Okami Islands, see Category: Locations of the Okami Islands.

Place names in the Okami Islands follow a relatively simple convention.

Natural landmarks are generally given either descriptive or religious names—the clearest examples being the names of the individual islands themselves. By contrast, settlements and other human or non-human constructions are typically named after the individual who founded them.

Caves

- Shik (シク / シキ)

Cities

- Asir-Rera (アシリ・レラ) [Capital]
- Hebera-Nitai (ヘペラ ニタイ)
- Kongane-Kem (こんがね けム)

Geographical Accidents

- Nochiu (ノチウ)

Lakes

- Siwnin (シウニン)

Valleys

- Sambe (サムペ)

Villages

- Fure-Chironnup (フレ チロンヌプ)

Notable People

For a complete list of notable individuals from the Okami Islands, see Category: Okamese.

Merchants

- Pirkap—Opap-Kunne—Rametok-Porosik—Oyotta

Princesses

- Yi Bogsung-a (part Okamese)

Notes

The 1370s expedition is essentially intended as a plot hook, inspired by the classic trope of the "*lost expedition*."

Its primary purpose is to provide a plausible narrative framework for The Witcher TTRPG campaigns in which the player characters originate from the western coast but eventually find themselves exploring the Far East.

Whether the expedition truly existed—or what ultimately became of it—is deliberately left unresolved, allowing Game Masters to adapt the mystery to the needs of their own campaigns.

See also

- Asatta Peninsula
- Bia Thin
- Far East
- Tuyotuki Islands

Image Credits

- Okamese Woman from the southern islands by Risamari
- Okamese raiding group during a storm by Nikkolainen
- Okamese warrior by M0AI

Trivia

- The Okami Islands are primarily inspired by the Ainu[W], with a secondary influence drawn from the indigenous peoples of the Russian Far East[W] and the Inuit[W].
- Although the Japanese employs kanji[W], hiragana[W], and katakana[W], it was decided to separate these writing systems in-universe in order to

further distinguish more some of the cultures that inspired the different regions of the Far East. Since the Tuyotukians are established in the lore as having originated from Bia Thin, kanji were reserved for the Tuyotuki Islands, the setting's equivalent of Japan. Hiragana was assigned to the Okami Islands, inspired primarily by the Ainu and Hokkaidō, while katakana became associated with the languages spoken throughout the Chain. This last choice was inspired by the historical use of katakana to write the Palauan language[W] for a period of time.

- The names of most of the islands are derived from the kamuy[W] of Ainu mythology.
- Anemography derives from the Ancient Greek words *ánemos* (wind or air in motion) and *graphḗ* (writing or drawing). The term therefore literally means *writing of the wind*.
- Metatheism (noun, from Ancient Greek *metá*, beyond or change, and *theós*, god): A theological and cosmological model describing a two-stage religious evolution.The system is initially structured around a form of creator polydeism, in which multiple deities participate in the creation of the cosmos. Following a primordial cataclysm or sacrifice, however, these deities lose their corporeal and demiurgic condition and become incorporeal entities. The system ultimately develops into a form of henoanimistic praxis, in which the cosmic fabric remains inhabited by multiple spiritual remnants of the former deities, while devotion and worship are centralized exclusively around the spirit of the principal deity.
- Psionics exist in *The Witcher* books, although they do not appear to be particularly powerful—at least based on the limited information currently available. Only one known example is Joanna Selborne, who displayed three psionic abilities: t*elepathy, telempathy, and precognition*.
- The expanded lore of psionics presented in the *Differences Between Psionics, Sources, Mages, Anomalies, and Others* section draws inspiration from the psionics of *Dungeons & Dragons*, although adapted in an attempt to integrate them more organically into the setting's existing magical worldbuilding, as well as from the portrayal of Jean Grey in *Spider-Man: Brand New Day*[W], a film belonging to the Marvel Cinematic Universe.
- The Elementalist subsection, meanwhile, is partly a reference to the pyromancers of the *Dark Souls* series. This reflects one of the comparatively few areas in which the video game trilogy's worldbuilding arguably falls short, as pyromancers are ultimately differentiated relatively little from

sorcerers.

- The Wozous are inspired by the historical Wokou[W], the pirates who operated throughout the coastal waters of East Asia. They also draw inspiration from the Chimeri-Quey of Tamriel Rebuilt—a The Elder Scrolls fan project that, by this point, could arguably be regarded as an alternate canon in its own right—particularly their lifestyle aboard city-sized flotillas.
- Akilineq, is taken from a legendary location in Inuit mythology. Its exact nature remains uncertain: it may have been entirely mythical, although different interpretations have attempted to identify it with real locations such as the Labrador Peninsula, Baffin Island, or even Iceland.

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breezewiki

BreezeWiki source code

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